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ABSTRACT

This is an attempt at a comprehensive bibliography of materials relevant to the Lakota (Teton Dakota or Teton Sioux) language, with comments for most items. It covers the period 1887-1990, and is intended to supplement an earlier bibliography (One Hundred Years of Lakota Linguistics (1887-1987)), published in "Kansas Working Papers in Linguistics, Vol. 12, 1987, pp. 13-42. The present bibliography contains approximately 110 entries. (Author)

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A SUPPLEMENTARY BIBLIOGRAPHY OF LAKOTA LANGUAGE AND LINGUISTICS

(1887-1990)

Willem J. de Reuse

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Abstract: This is an attempt at a comprehensive bibliography of materials relevant to the Lakota (Teton Dakota or Teton Sioux) language, with comments for most items. It covers the period 1887-1990, and is intended to supplement my earlier bibliography (One Hundred Years of Lakota Linguistics (1887-1987)), published in Kansas Working Papers in Linguistics, Vol. 12, 1987, pp. 13-42.

In Kansas Working Papers in Linguistics, Vol.12, 1987, pp. 13-42, I published an attempt at a comprehensive bibliography of Lakota language and linguistics, entitled One Hundred Years of Lakota Linguistics, and covering the period 1887-1987. Since the publication of this bibliography, quite a few other items written or published during the same period have come to my attention and the following bibliography is intended to supplement this work. A few items of the former bibliography that were given with mistakes or without annotations are repeated here in a corrected or updated form, or with annotations.

This bibliography has the same scope as the preceding one with the difference that I also included relevant items published or written during the years 1988 through 1990. The format of the bibliography, and the abbreviations used also remain the same, with the exception that this bibliography does not replace diacritics in entries by computer equivalents, but preserves the original ones.

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Kansas Working Papers in Linguistics, 1990, Vol.15, No.2, pp.146-165.

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I wish to thank Raymond A. Bucko, S.J., and John Koontz for lending me various items from their own collections, and for sending me lists of items, Violet Brown for lending materials to me, and the Lakota class of Gary Bevington at Native American Educational Services College, Chicago, for valuable discussions of teaching materials.

Andersen, John M. 1971. The Grammar of Case. (Cambridge Studies in Linguistics 4.) Cambridge: Cambridge University Press. [P. 53 on Lakota or Dakota as an 'active' language.]

Andersen, John M. 1977. On Case Grammar. London: Croom Helm. [Pp. 264-265 on the 'active' morphology of Lakota.]

Anderson, Steven S. 1985. Phonology in the Twentieth Century. Chicago: University of Chicago Press. [373 pp.; on pp. 212-214, discusses Boas's concept of phonological representations in Boas and Deloria (1941).]

Anon. 1927. Sursum Corda. St. Francis, South Dakota: St. Francis Mission. [n.s.; contains Catholic hymns in the Buechel orthography.]

Anon. 1972. A Lakota and English Hymnal. For Use in Sioux Communities. Holy Rosary Mission, Pine Ridge, South Dakota. [33 pp.; written by a team of Lakota people, with the collaboration of Paul Manhart, S. J.; contains a bilingual mass, and hymns, either in Lakota or in English.]

Anon. 1979. Olowan. Hymnal. South Dakota Catholic Congress. For Catholic Societies. Pine Ridge, South Dakota: Holy Rosary Mission. [Unpaginated; contains 266 numbered hymns or songs, most in English, some in Lakota (Buechel orthography), and a few in Latin. The inner side of the cover contains the Creed in Lakota, translated on the back cover. Numbers 85, 86, 92 are bilingual songs and prayers from the mass. The following are in English, with at least partial translations into Lakota: numbers 152, 154, 155, 156, 159, 160, 163, 185, 197, 199, 200, 218, and 232; the Lakota words of numbers 152, 154, 155, 156, 218, and 232 are credited to Ted Standing Elk. In the

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following pairs of numbers, the first is a Lakota version, the second is the English: 17, 16; 18, 22; 42, 43; 50, 47; 98, 101. The hymn 'O come all you faithful' is given in Latin (24), two Lakota versions (25, 26) and English (27); the hymn 'O salutaris hostea' is given in Latin (94), Lakota (96), and English (97). The songs in Lakota only in numbers 1-5, 7-9, are adapted from traditional songs in Densmore (1918) (given in de Reuse (1987)); other songs in Lakota only are numbers 6, 18, 25, 91, 99, 100, 115, 133 (the Lakota Sioux National Anthem), 134, 137, 157, 160, 197, 229, 264.]

Anon. 1986. Ovacekiye Yamni Olowan. South Dakota Catholic Congress, Our Lady of the Sioux Church. [120 pp.; Three Denominational Meeting Songs. Prayers and songs of the three Christian denominations to the Oglala, i.e. Catholics, Episcopalians, and Presbyterians, most of which appear to have been published before. Contains: morning prayers (pp. 4-10); Lakota text of the mass (pp. 11-22); Catholic hymns (pp. 31-51), all in the Buechel orthography; Episcopalian hymns (pp. 52-78), in Dakota, and in the Riggs orthography; Miscellaneous hymns (pp. 79-84), in the Buechel orthography; Presbyterian hymns (pp. 85-96), in Dakota, and in the Riggs orthography; various Catholic prayers (pp. 97-119), in the Buechel orthography. No English translations are provided.]

Around Him, John, and Albert White Hat. 1983. Lakota Ceremonial Songs. Mission, South Dakota: Sinte Gleska College Press. [n.s.; 38 pp.; Rosebud songs in Lakota; text in both Lakota and English; contains pipe songs, purification ceremony songs, vision quest songs, sun dance songs, and others; accompanied by a 90 mn. cassette tape; also distributed by Jim Bond I. T., 34030 Totem Pole Road, Lebanon, OR 97355.]

Barron, Roger, and Fritz Serzisko. 1982. Noun Classifiers in Siouan Languages. Apprehension. Das sprachliche Erfassen von Gegenständen. Teil II: Die Techniken und ihr Zusammenhang in Einzelsprachen, ed. by Hansjakob Seiler and Franz Josef Stachowiak, 85-105. Tübingen: Gunter Narr. [Lakota and Dakota data discussed on pp. 100-103.]

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Black Bear, Ben Jr., and R. D. Theisz. 1976. Songs and Dances of the Lakota. Mission, South Dakota: Sinte Gleska College Press. [n.s.; 137 pp.; a collection of the most popular Lakota songs and dances; text in both Lakota and English; accompanied by five 90 mn. cassette tapes.]

Blacksmith, Philomine. 1980. Wiconi Un Kici Cagapi. Loneman School Chemical Dependancy [sic] Program, Whiteclay District. Oglala, South Dakota. [n.s.; in Lakota only; concerns chemical dependency.]

Boas, Franz, and John Swanton. [n.d.] The Siouan Language (Teton & Santee Dialects) Dakota. Seattle, WA: Shorey. [n.s.; 94 pp.; a reprint of Boas and Swanton (1911), given in de Reuse (1987).]

Brown, Joseph Epes. 1953. The Sacred Pipe. Norman: University of Oklahoma Press. [144 pp.; contains Lakota mythical and ritual phrases and terminology; a paperback edition was published by Penguin Books, Harmondsworth, Middlesex, England, in 1971.]

Brown, Joseph Epes. 1989. Seven Rites of the Oglala Sioux. Norman: University of Oklahoma Press. [n.s.; 163 pp.; contains Lakota mythical and ritual phrases and terminology.]

Bunge, Robert. 1982. An American Urphilosophie. Lanham, MD: University Press of America. [n.s.; on Sioux philosophy.]

Bunge, Robert. 1986. Lakota Children's Dictionary and Coloring Book. Vermillion, South Dakota: Native American Plains Projects, Inc. [72 pp.; an elementary Lakota-English children's dictionary, every entry contains the Lakota word in a spelling reminiscent of the Colorado orthography, but without marking of aspiration, and with *g* for marking nasalized vowels, a kind of English-based phonetic spelling, the English translation, and a short illustrative Lakota sentence with an English translation; almost every entry is illustrated with a delightful drawing; but since these take a lot of place there are on average only three entries per page; the total number of entries

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is 82; there is also a pronunciation guide, a glossary (of English words), and an English index of 204 entries.]

Casey, George P., S.J. [n.d.] [Lakota Lessons.] Unpaginated typed manuscript. [The original typescript is in possession of Raymond A. Bucko, S.J., Department of Anthropology, University of Chicago; it reached him through James Green, S.J., Holy Rosary Mission, Pine Ridge South Dakota, who apparently received it from John Melcher, now from Minneapolis. According to Father Casey (personal communication, 10/23/87), who was on the Pine Ridge Reservation between 1961 and 1976, and was fluent in Lakota at this time, all sentences in these lessons were carefully checked with native speakers; there also exist stories, other sentences, and reel-to-reel tapes to accompany these lessons, which might still be in the possession of John Melcher. Contains 61 Lakota lessons, each starting with a narrative in short numbered sentences, followed by two or three pages of variants or elaborations on each of these sentences. Up to Lesson 30, the Lakota material is followed by word by word English translations of each sentence or elaboration, with facing literary translations. Starting from Lesson 31, only the Lakota is given. Written in the Buechel orthography, without diacritics or stress marks. The most extensive (321 pp.) set of Lakota pedagogical sentence materials in existence; with the addition of diacritics, stress marks, and grammatical commentary, this material has the potential of becoming a superb text for teaching written (and to some extent spoken) Lakota.]

Dahlstrom, Amy. 1987. Review of: Powers, William K. 1986. Sacred Language: The Nature of Supernatural Discourse in Lakota. American Anthropologist 89(4):1009. [Disagrees with the linguistic analysis of some terms.]

Daniels, Robert E. 1970 [?]. The Symbols of Cultural Identity among the Ogiala Sioux. M. A. thesis, University of Chicago Department of Anthropology. [n.s.; an earlier version of Daniels (1970), given in de Reuse (1987).]

Delancey, Scott. 1985. On active typology and the nature of agentivity. Relational Typology, ed. by Frans Plank, 47-60. Berlin: Mouton. [On pp. 49-

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50, there is a discussion of the Lakota active case marking pattern.]

Deloria, Ella C. ca. 1930-1940. Manuscripts in the American Philosophical Society library, Philadelphia. [n.s.; see entries no. 831-852 in Freeman, John E. 1966. A guide to the manuscripts relating to the American Indian in the library of the American Philosophical Society. Philadelphia: The American Philosophical Society.]

Deloria, Ella C. 1988. Waterlily. Lincoln: University of Nebraska Press. [244 pp.; a 1990 edition will appear as a Bison Books paperback; a novel in English; contains a few Lakota words and terms.]

DeMallie, Raymond J., Jr. 1970. Appendix III: A Partial Bibliography of Archival Manuscript Material Relating to the Dakota Indians. The Modern Sioux, ed. by Ethel Nurge, 312-343. Lincoln: University of Nebraska Press. [Contains titles of manuscripts in the National Anthropological Archives, Smithsonian Institution (in particular the George Bushotter manuscript texts (1887-1888) in the Dorsey collection 4800); Assumption College, Richardton, North Dakota; State Historical Society of Colorado, Denver; Robert H. Lowie Museum of Anthropology, University of California, Berkeley; Minnesota Historical Society, St. Paul, Minnesota; Museum of the American Indian, Heye Foundation, New York; Nebraska State Historical Society, Lincoln, Nebraska; State Historical Society of North Dakota, Bismarck, North Dakota; Sioux Indian Museum and Craft Center, Rapid City, South Dakota; South Dakota State Historical Society, Pierre, South Dakota; United States National Archives, Washington D.C.; University of Missouri Library, Columbia, Missouri; and University of Nebraska Library, Lincoln, Nebraska. Titles of texts written in Lakota are given throughout; most other manuscripts can also be expected to contain Lakota words. DeMallie plans to expand this survey into a "Guide to Dakota Manuscript Collections" (p. 313).]

DeMallie, Raymond J. Jr., and Douglas R. Parks, eds. 1987. Sioux Indian Religion. Tradition and Innovation. Norman: University of Oklahoma Press. [243 pp.; contains an editors' introduction; a first part on foundations of traditional

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Sioux religion, with articles by DeMallie, Jahner, Looking Horse, and Amiotte; a second part on Christianity and the Sioux, with articles by Deloria, Markowitz, Hilbert, and Poor Man, and a third part on traditional religion in the contemporary context, with articles by Medicine, Lewis, Spider, and Stead; suggestions for further reading; and a bibliography. All articles contain a few Lakota terms or phrases in the Buechel orthography; the bibliography most likely contains items giving Lakota religious or mythological terminology.]

Dooling, D. M., ed. 1984. The Sons of the Wind. Parabola Books. [n.s.; 136 pp.; Oglala Lakota mythology.]

Drysdale, Vera Louise. 1982. The Gift of the Sacred Pipe. Norman: University of Oklahoma Press. [n.s.; 106 pp.; illustrated edition of Black Elk's account.]

Erdoes, Richard, and Alfonso Ortiz, eds. 1984. American Indian Myths and Legends. New York: Pantheon Books. [Stories and myths in English; the texts on pages 5-8, 15-19, 47-52, 65-69, 69-72, 93-95, 129-136, 218-222, 225-227, 237-242, 247, 248-250, 254-255, 256-257, 258-260, 260-264, 267-269, 275-278, 337-339, 339-341, 342, 358-359, 372-374, 381-382, 395-396, 403, 404, 404-407, 432-434, 435-438, 462-463, 481-484, 458-486, 491-496, 496-499 were told by Lakotas from the Pine Ridge or from the Rosebud Reservations; most of them contain words, expressions or names of ceremonies or supernatural beings in Lakota.]

Faltz, Leonard M. 1977. Reflexivization: A Study in Universal Syntax. Unpublished University of California Berkeley Ph. D. dissertation. [Lakota data are given and discussed on pp. 4, 5, 21, 22, 26, 27, 64, 65, 71, 72, 193, 196, 197, 230, 231, 232, 252, 253, 258, 259, and 279.]

Faltz, Leonard M. 1978. On Indirect Objects in Universal Syntax. Papers from the Fourteenth Regional Meeting of the Chicago Linguistic Society, 76-87. Chicago. [Lakota data on p. 81; the Lakota informant was Archie Fire.]

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Faltz, Leonard M. 1988. Quantifiers and the Nonuniversality of Noun Phrases. Paper read at the 63rd LSA Meeting, New Orleans, December, 1988. [Argues that Lakota quantifiers are not part of an NP.]

Faltz, Leonard M. 1989. Quantifying in internally referential relatives. Paper read at the Conference on Cross-Linguistic Quantification. LSA Linguistic Institute, University of Arizona, Tucson, July 22nd, 1989. [With Lakota data from Williamson.]

Frajzyngier, Zygmunt. 1985. On two hypotheses regarding stativity. Relational Typology, ed. by Frans Plank, 61-87. Berlin: Mouton. [On p. 73, there is a discussion of Lakota as a stative language.]

Goshe, Frederick. 1967. Sioux Indian Language. Published by the author, Palo Alto, Ca. [86 pp.; an essay on the language rather than a grammar or textbook, dealing with the author's views on English grammar almost as often as with Lakota grammar; a very personal account, sometimes perceptive, often puzzling, especially when it tries to demonstrate the superiority of Lakota grammar over that of English grammar; occasionally mixes Lakota and Dakota; the orthography is similar to Buechel's; contains a vocabulary (pp. 74-84), but no bibliography or information on data sources. This reference was already given in de Reuse (1987), the annotation there incorrectly assumes that it is the same work as Goshe (1964); actually Goshe (1967) is a revised and enlarged edition of the former work.]

Green, James, S.J. [n.d.] [Lakota Sentences.] Privately Printed [?]. [40 pp.; Father Green, Holy Rosary Mission, Pine Ridge, South Dakota, is a fluent speaker of Lakota. Contains a preface a preface and 500 Lakota sentences without English translation, grouped under subject headings, and often in a logical sequence. The Buechel orthography is used, except that in the first fourteen sentences, barred ‹a› is used for the postvocalic ‹n›, which indicates the nasalization of the preceding vowel.]

Hassrick, Royal B. 1964. The Sioux: Life and Customs of a Warrior Society.

Norman: University of Oklahoma Press. [379 pp.; this classic of anthropology contains many Lakota names for elements of social organization and religion, supernatural beings, and items of material culture.]

Hornby, Roger, and Richard Dana, Jr., eds. 1984. Mni Wakan & The Sioux. Justin. [n.s.; 280 pp.; a study of Sioux use of alcohol use, alcoholism, and alcoholism treatment.]

James, Eli. 1973. Belated News From Wounded Knee. Sociolinguistics Newsletter, Research Committee on Sociolinguistics of the International Linguistics Association 4(2). [n.s.]

James, Eli. 1986. Theoretical Approach in Phonology. Paper presented at the Seventh Annual Conference of the South Dakota Association for Bilingual-Bicultural Education, Rapid City, South Dakota, February 7-9, 1986. [n.s.; on Lakota phonology and orthography.]

James, Eli. 1987. Theoretical Syntax and Phonology for a Standard Writing System. Paper read at the Seventh Annual Native American Language Issues Conference, Saskatoon, Saskatchewan, May 20, 1987. [n.s.]

Jordan C. P. [1982.] Beginning Spoken Sioux (Lakota). Typewritten ms., Kyle, South Dakota. [Unpaginated, and apparently incomplete; 28 pp. of conversational lesson materials: short dialogues, grammatical notes, vocabulary lists, and texts and sentences for translation practice, including a final exam; the title is given on the page entitled Lesson 5; the first twenty pages have the header NAS60, presumably Native American Studies followed by the course number; in the Buechel orthography; there exist accompanying tapes; C. P. Jordan is a Lakota teacher at Little Wound School, Kyle, South Dakota.]

Jordan C. P. [n.d.] Lakota Dialogue. Typewritten ms, Kyle, South Dakota. [Unpaginated; 8 pp.; short dialogues and conversational idiomatic sentences; a final page of grammatical notes; in the Buechel orthography; C. P. Jordan is

a Lakota teacher at Little Wound School, Kyle, South Dakota.]

Jordan C. P. [n.d.] Lakota Vocabulary. Typewritten ms, Kyle, South Dakota. [Unpaginated; 10 pp.; an English-Lakota vocabulary, classified by subject; in the Buechel orthography; C. P. Jordan is a Lakota teacher at Little Wound School, Kyle, South Dakota.]

Kaisse, Ellen M., and Patricia A. Shaw. 1985. On the theory of Lexical Phonology. Phonology Yearbook 2:1-30, ed. by Colin J. Ewen and John Anderson. Cambridge: Cambridge University Press. [Brief discussion of the interaction of Lakota palatalization and reduplication on pp. 19-20.]

Keith, Sidney. [n.d.] Sioux Dictionary. Sioux Nation Arts Council. Eagle Butte, South Dakota: Abel Printing Service. [ns.; English to Lakota.]

Kenstowicz, Michael, and Charles Kisseberth. 1977. Topics in Phonological Theory. New York: Academic Press. [A brief discussion of Lakota palatalization on pp. 97-80.]

Kiparsky, Paul. 1986. The Phonology of Reduplication. Unpublished ms., Stanford University. [n.s.; discusses Lakota reduplication.]

Koontz, John E. 1981. Reconstruction of the Proto-Siouan person markers. Paper read at the First Siouan and Caddoan Linguistics Conference, Boulder, CO, June 17, 1981. [n.s.]

Koontz, John E. 1983. Siouan syncopating *r-Stems. (Proceedings of the Second Siouan and Caddoan Languages Conference, 1982, ed. by Mary Marino.) Na'pao 13.11-23. Saskatoon: Department of Anthropology and Archaeology, University of Saskatchewan. [Comparative; some Lakota data.]

Koontz, John E. 1983a. A morphologically based reassessment of the Proto-Mississippi Valley stops and sonorants. Paper read at the Third Siouan and Caddoan Linguistics Conference, Rapid City, South Dakota, May 21, 1983.

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[Comparative; some Lakota data.]

Koontz, John E. 1984. Accounting for Dakota noun stem allomorphy with fused deictic particles. Paper read at the Eighty-third Annual Meeting of the American Anthropological Association, Denver, CO, November 17, 1984. [n.s.]

Koontz, John E. 1985. The typology of Mississippi Valley Siouan pronouns. Paper read at the Eighty-fourth Annual Meeting of the American Anthropological Association, Washington, D.C., December 7, 1985. [n.s.]

Lakota Translation Project. 1985. Jesus Tunpi. Rapid City, South Dakota: Lakota Translation Project. [Jesus is born. Unpaginated pamphlet, 7 pp.; contains translations in Lakota of Matthew 1:18-23; Luke 2:1-20; and Matthew 2:1-21; in the Buechel orthography, except that it uses a superscript dot to indicate aspiration of stops.]

LaPointe, James. 1976. Legends of the Lakota. San Francisco: The Indian Historian Press. [Text in English, with a few Lakota expressions and names in the Buechel orthography.]

Lewis, Thomas H. 1990. The Medicine Men. Oglala Sioux Ceremony and Healing. Lincoln: University of Nebraska Press. [n.s.; contains Lakota religious terminology.]

Mathieu, David J., Bertha Chasing Hawk, and Elgin Badwound. 1978. Lakota Language I. Spearfish, South Dakota: Center of Indian Studies, Black Hills State College. [62 pp.; eight introductory conversational lessons, for one semester classes, in the Buechel orthography. The format and text is inspired by Flute, Rebecca et al. 1978. Dakota Iapi. Wowapi Tokaheya. (Dakota Language. Book One.) Dakota Language Program, Department of American Indian Studies, University of Minnesota, Minneapolis. There is a set of 15 cassette tapes accompanying this and Lakota Language II (see below).]

Mathieu, David J., Bertha Chasing Hawk, and Elgin Badwound. 1978a. Lakota Language II. Spearfish, South Dakota: Center of Indian Studies, Black Hills State College. [56 pp.; eight introductory conversational lessons, continuing the preceding work for a second semester course, in the Buechel orthography. Contains a bibliography. There is a set of 15 cassette tapes accompanying this and Lakota Language I (see above).]

Medicine, Beatrice. 1987. Review of: Powers, Marla N. 1986. Oglala Women: Myth, Ritual, and Reality. American Anthropologist 89(4):975-76.

Mithun, Marianne. 1986. When Zero Isn't There. Proceedings of the Berkeley Linguistics Society 12.195-211. Berkeley. [Lakota data on pp. 201-202; argues that there is no 3rd person singular zero pronoun in Lakota; the informant is Stanley Redbird, of Rosebud, South Dakota.]

Mithun, Marianne. 1989. The Grammaticization of Coordination. Clause Combining in Grammar and Discourse, Typological studies in Language 18, ed. by John Haiman and Sandra Thompson, 331-359. Amsterdam: John Benjamins. [n.s.]

Mithun, Marianne. 1989a. Reconstructing the Unidentified. Paper read at the Ninth Meeting of the International Society for Historical Linguistics, Rutgers University, New Brunswick, N.J., August 1989. [Handout, p. 5, gives Lakota *wa-* 'unidentified patient' as a potential remote cognate of similar Iroquoian and Caddoan forms.]

Mithun, Marianne. 1989b. External triggers and internal guidance in syntactic development: coordinating conjunction. Paper read at the Ninth Meeting of the International Society for Historical Linguistics, Rutgers University, New Brunswick, N.J., August 1989. [37 pp.; mostly on Iroquoian, but gives Lakota *kȟó* 'too' (p. 25) as a potential remote cognate of similar Iroquoian and Caddoan forms; the Lakota informant is Stanley Redbird, of Rosebud, South Dakota.]

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Mousseaux, Ollie, and Ione Gels. 1980. The Buffalo Go Up the River. English and Lakota. St. Francis, South Dakota: St. Francis Indian School. [n.s.; bilingual reader for children.]

Mousseaux, Ollie, and Ione Gels. 1980a. Mahel Tankal Pugzosla. St. Francis, South Dakota: St. Francis Indian School. [n.s.; bilingual reader for children.]

Mousseaux, Ollie, and Ione Gels. 1980b. The People and the Pilgrims. English and Lakota. St. Francis, South Dakota: St. Francis Indian School. [n.s.; bilingual reader for children.]

Mousseaux, Ollie, and Ione Gels. 1980c. The Red-Winged Bird and the Lost Children. St. Francis, South Dakota: St. Francis Indian School. [n.s.; bilingual reader for children.]

Mousseaux, Ollie, and Mary Morgan. 1980. Makiizita Onáya Cápa Oti. St. Francis, South Dakota: St. Francis Indian School. [n.s.; bilingual reader for children.]

Munro, Pamela. 1988. Diminutive Syntax. In Honor of Mary Haas. From the Haas Festival Conference on Native American Linguistics, ed. by William Shipley, 539-555. Berlin: Mouton de Gruyter. [A discussion of the Lakota diminutive suffix and enclitic *-ls* on pp. 539-541.]

Munro, Pamela. [date?] [Lakota Lessons.] Manuscript, Department of Linguistics, University of California, Los Angeles. [n.s.]

Neihardt, John G. 1932. Black Elk Speaks. New York: Simon and Schuster. [238 pp.; contains a few Lakota words and expressions.]

One Bull. [n.d.] One Bull's Narrative: Sitting Bull's History from the Custer fight until his death (1876-1890). Manuscript. [n.s.; Lakota text in possession of Stanley Vestal, given to him by the author (Vestal 1957:325).]

Patel, P. G. 1986. Review of: Voyat, Gilbert. 1983. Cognitive Development

Among Sioux Children. The Canadian Journal of Linguistics/La Revue Canadienne de Linguistique 31(3):292-293. [The following quotation from this review is intriguing from a linguistic point of view: "According to Voyat, Lakhota has "no verbal form defining a past or future tense; the context in which the verb appears connotes the tense." (42). Since spatial operations are related to the ability to differentiate coordinates in time ("to make statements about a past and future"), Voyat argued, Lakhota children might find it difficult to deal with spatial organization."]

Patterson, Trudi. 1988. Some Morphological and Phonological Interactions in Lakhota: Palatalization and Ablaut. Paper read at the Eighth Annual Conference on Siouan and Caddoan Languages, Billings, Montana, June 18th, 1988. [n.s.]

Powers, Marla N. 1986. Oglala Women: Myth, Ritual, and Reality. Women in Culture and Society. Chicago: University of Chicago Press. [n.s.; 258 pp.; some Lakota terms.]

Powers, William K. 1986. Sacred Language: The Nature of Supernatural Discourse in Lakota. Norman: University of Oklahoma Press. [n.s., already in de Reuse (1987), but an additional annotation is given here; contains texts of 26 Lakota songs, and discussions of musical and ritual terminology.]

Pustet, Regina. 1985. Possession im Dakota. Arbeitspapier Nr. 47, Institut für Sprachwissenschaft der Universität zu Köln. Cologne. [n.s.; probably also discusses Lakota.]

Rankin, Robert L. 1988. Quapaw; genetic and areal affiliations. In Honor of Mary Haas. From the Haas Festival Conference on Native American Linguistics, ed. by William Shipley, 629-650. Berlin: Mouton de Gruyter. [Comparative; some Lakota data on pp. 638-639.]

Rood, David S. 1972. Experiences with teaching Lakhota. Paper read at the meeting of the Rocky Mountain Modern Language Association, Tucson,

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Arizona. [n.s.]

Rood, David S. 1983. A preliminary consideration of Proto-Siouan ablaut. (Proceedings of the Second Siouan and Caddoan Languages Conference, 1982, ed. by Mary Marino.) Na'pao 13.24-28. Saskatoon: Department of Anthropology and Archaeology, University of Saskatchewan. [Comparative; some Lakota data.]

Rosen, Carol G. 1984. The interface between semantic roles and initial grammatical relations. Studies in Relational Grammar 2, ed. by David Perlmutter and Carol G. Rosen. Chicago: University of Chicago Press. [n.s., in the Relational Grammar framework; about the differences between unergative and unaccusative clauses in Lakota.]

Sandoz, Mari. 1942. Crazy Horse. The Strange man of the Oglalas. Lincoln: University of Nebraska Press. [239 pp.; a biography; contains a few Lakota terms.]

Saronne, Edgardo T. 1986. A hypothesis for a phonological outline of Lakota Teton Sioux. Studi italiani di linguistica teorica e applicata 14(1-3).309-329. [A phonemic and phonetic study, based on work at the University of Colorado with Elizabeth N. Garrett, originally from Rosebud, South Dakota. The spelling is somewhat unusual; it distinguishes [Cx] from [Ch], has an apostrophe for stress, and ‹?› for the glottal stop.]

Saronne, Edgardo T. 1986a. Testi in una lingua degli indiani Sioux, I. Lingue del mondo: Prima Rivista di Cultura Linguistica 51(1-2).22-27. [n.s.]

Saronne, Edgardo T. 1987. Il tempo e gli eventi nella concezione degli Indiani Sioux. Studi Orientali e Linguistici 3.437-451. Bologna. [n.s.]

Shaw, Patricia A. 1981. Nasal assimilation in Dakota: A problem for comparative Dakota dialectology. Paper read at the First Siouan Languages Conference, Boulder, CO, June 16-18, 1981. [n.s.]

Shaw, Patricia A. 1983. Lexical Phonology and the Strict Cycle in Dakota. Unpublished ms., University of British Columbia. [n.s., this is probably the same as Shaw's, The Strict Cycle Condition in Dakota (1983), given in de Reuse (1987).]

Shaw, Patricia A. 1984. Syllable Structure Paradoxes in Dakota. Unpublished ms., presented at the Canadian Linguistic Association, Guelph. [n.s.]

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